
TWO SERMONS

Preach'd at

St. *Martin's* in Y O R K:

One on the Death of the Late Arch-
bishop of YORK.

The other on the Death of the Late
QUEEN.

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A
S E R M O N

Preach'd in the Parish Church of

St. *Martin* in YORK,

On *Sunday February* the 14th, 17¹³/₁₄

U P O N T H E
D E A T H

O F

The Most Reverend Father in God,
Dr. JOHN SHARP, Late Archbishop of
YORK.

By JOHN BLOWER, A. M. Rector
of St. *Martin*, and Prebendary of York.

L O N D O N: Printed for *James Holland*, at the Bible
and Ball in St. Paul's Church yard ; *Francis Hilyard*,
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Hall. 1714.

S E R M O N

St. Martin in York

On Sunday Evening the 12th

of October 1774

DEATH



By John Blount, A. M. Rector
of St. Martin, and Prebendary of York.

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The DEDICATION

To the Right HONOURABLE

ELIZABETH,

Countess-Dowager of Essex.

M A D A M,

FOR what Reason these SERMONS were committed to the Press so long after they were Preach'd; or indeed, why they were made Publick at all, are Points of no Consequence; and therefore I shall waive the Formality of any Apology on either of these Heads, and offer them to the World to make what Judgment of them they please.

But when the Publication was resolved on, it became very natural for me to surrender them up to Your Ladiship's Patronage, as a standing Te-

The DEDICATION

testimony of my unfeigned Gratitude for the repeated Obligations You have condescended to lay upon me.

I must ever own my self highly indebted to Your Ladyship, not only for Your Favour and Generosity when I had the Honour of attending You as a Domestick Chaplain, but likewise for that Early Advancement which was procured me by Your Interest and Recommendation.

By these Ties, Madam, You have acquired the strongest Claim and Title to all the Acknowledgements I am capable of making; and since this is the only Opportunity I ever had, or perhaps may ever meet with again, of returning solemn Thanks for all the Good You have done to me and mine, I dare promise my self a favourable Acceptance of the following Discourses.

Reflections on Mortality, to Carnal Minds, are a disagreeable Entertainment; and to those of Eminent Rank and Station, who are unwilling to contemplate the Instability of all humane Power and Greatness, the Death of Illustrious Persons is too mortifying a Meditation to engage their Thoughts; and therefore to Dedicate to one of that Temper, any Discourse of the like Nature, with what I here present Your Ladyship, though it might be well designed, would probably be repented no better than an awkward Complement.

But

The DEDICATION.

But it is well known to all who ever had the least Acquaintance with Your Ladyship's Method of living, and therefore may be said, without the least Suspicion of Flattery, that You have always governed Yourself by other Measures; that the Nobility of Your Birth never made You look upon Yourself as more exempt from the Duties of Religion, and the Remembrance of your latter End, than the meanest of Your Dependants. Nay, I can say it, not only from the Report of others, but from some Years Observation of my own, that You have been more strict and punctual in attending the publick Offices of Devotion, than any Member of Your Family; and for the large Portions of Time You daily pass away in Retirement, as they are not sacrificed to unprofitable Amusements, but to Your Improvement in the usefulest Knowledge, viz. that which may make You wise unto Salvation; so, can they not fail to suggest to You proper and seasonable Reflections on that last great Change of Man, to which all the devout Exercises of Pious Souls are preparatory; and this makes me presume that Your Ladyship will approve the important Subject of the following Performances, what Opinion soever You may conceive concerning the Management of them.

All

The DEDICATION.

*All that I shall add farther, is, the assurance
of my Hearty Prayers for Your Ladiship's Health
and Happiness, both Spiritual and Temporal,
together with the Welfare of Your Family, which
no one more sincerely desires than,*

M A D A M,

Your Ladiship's

Most Obliged Humble

Servant and Chaplain,

JOHN BLOWER.

Hebr.

Hebr. XIII. 7. the latter part.

— *Whose Faith follow, considering the end of their Conversation.*

THere is a strong Inclination in all well-disposed Souls, to entertain respectful Thoughts of those who have been instrumental to their Welfare ; to give them their due Praises whilst they live, and to do Justice to their Memories after Death : And as this Principle, rightly managed, is laudable in it self ; so, may it be attended likewise with very beneficial Consequences, when Religious Considerations are the Foundation of it ; *i. e.* when the Regard which is paid to Men, either living or dead, owes its Original to some valuable Qualities in the Partry respected, or to his diligent Execution of some important Offices, which have highly redounded to the Good and Benefit of Mankind, and to the Advancement of their highest, *i. e.* their spiritual and eternal Interest. The Effect, I say, of such an honourary Regard to the useful Accomplishments of holy Men, may be upon many Accounts signally advantageous.

It is upon a particular Occasion, that I chose now to entertain you with a Discourse of this Nature ; *viz.* The much lamented Death of a venerable Father of the Church, our most Reverend Metropolitan, some of whose most excellent Qualifications, it may not be improper to remind you of, tho' they were well-known to most of you, after I have briefly spoken to the general Doctrine contained in the Text.

In the former part of the Verse, the Apostle exhorts the *Hebrews*, and with them all other Christians, to remember them who have the Rule over them, who have spoken to them the Word of God, the Pastors, and Teachers, and

Governours of the Church, who have sincerely made it their Business, according to the Engagements of their sacred Function, to conduct, and guide, to instruct, and set Men forward in the way to a blessed Immortality; to be so far mindful of them, as to value their Labours in the Ministry, and esteem them for their Works sake, is a very reasonable and natural way of expressing a Reverence for the great Redeemer of their Souls, by whose Commission and Authority they have acted in the Administration of holy Things.

As to the personal Abilities of many in this Employment, they may be oftentimes equalled, or exceeded, by other Orders of Men; and therefore it may be very just, in the Value we set upon them, to distinguish between the Qualities and Character; the former may be sometimes grossly defective, the latter will always carry some weight with People who seriously reflect on the Importance of it, and upon the Blessings thereby derived down on all the Members of the Christian Church, who by Communion in the instituted Ordinances of that Society, are intitled to all the Privileges which the Lord Jesus, the Founder of it, hath promised to those who worship him in Spirit and in Truth.

But, I shall wave the farther Prosecution of this Argument, and pass on to what is more particularly enjoined in my Text, *viz.* the Imitation of that Faith, and Perseverance in Holiness, which by the Doctrine and Practice of many Preachers of the Gospel, under all the several Periods of Christianity, hath been recommended to us.

St. Paul's Exhortation to Titus, Bishop of Crete, cap. 2. 7. is, that he should *in all things shew himself a Pattern of good works*: And it is the Admonition of St. Peter, 1 Epist. cap. 5. 3. that the Elders should shew themselves *Examples to the Flock*: And the Obligation undoubtedly extends it self to all the Dispensers of the Word, even to the World's End. And to what Purposes the devout Behaviour of such, and all other pious Persons, should be converted by every one who calls on the Name of Christ, is declared in my Text; *Whose Faith follow, considering the end of their Conversation.*

Whether,

Whether, by the End, we understand the Drift and Intention, or the certain Event and Conclusion of Good Mens Conversation, it comes much to the same thing; their Design in Believing and Obeying the Gospel, is, that they may save their Souls, and become eternally Happy. And that this will be the Result of their Fidelity and Submission to the Laws of Christ Jesus, is as certain as his own Word and Promise can make it: And if our Hearts be possessed with an effectual Conviction of these Truths, we cannot but endeavour to follow their Faith, if we consider the glorious and blessed End of their Conversation.

The Heads therefore which I shall insist upon in my following Discourse, are these:

I. I shall shew, That the Ends of a Religious and Christian Conversation, are, above all other Views whatsoever, the most worthy and necessary to be pursued.

II. I shall press it upon you, as a Matter of very beneficial Concernment, frequently and attentively to reflect upon the exemplary Zeal of those faithful Souls, whether of the Laity or Clergy, who are in the present, or have been in past Generations, remarkable for the Prosecution of these Ends.

III. I shall press you, so to consider the End of their Conversation, as to follow their Faith; that you may at last become Partakers with them in the unspeakable Joys and Beatitudes of a Future State.

I. I am to shew, That the Ends of a Religious and Christian Conversation, are, above all other Views whatsoever, the most worthy and necessary to be pursued.

There are many Affairs of secular Concernment, which by the Exigencies of our Nature, and the Appointments of Providence, we are bound to take care of, and to exercise our selves about, whilst we continue in the Body; but, they are none of them, nay they are not all of them put together of equal Moment with the Duties and Transactions of our Spiritual Vocation, upon the due Performance whereof, our Well-being to all Eternity depends.

It is prudential, it is commendable, it is what God allows, nay, it is what he requires, to be moderately thoughtful about the Comforts and Accommodations of this present Life; but, to make them the only, to make them the principal Design of Living, is Madness and Folly in the highest degree: To provide for Heaven, and the Felicities of it, is that one thing needful, with which no other Aims or Projects ought to stand in competition, and for the Loss whereof, the whole World would be a foolish and insignificant Exchange; and therefore at this Mark we ought primarily to have an Eye, whatsoever our Station or Circumstances be here below. All that Men can compass by the most busy, bustling Occupations of this transitory State, is, to swim in Plenty, to be enobled with Honour, and invested with Power; to be caressed, and courted, and pompously attended; and, to engross all the Delights that this Earth is capable of affording: And supposing they do accomplish the utmost of their Wishes (not to insist upon the Uneasinesses and Anxieties which will in some measure attend the most elevated Fortunes) How soon will all these admired Enjoyments vanish, and come to nothing? But vastly more noble and permanent are the Ends we drive at by serving God, and vigorously engaging in a Course of Religion; even the Establishment of our selves, through the abundant Mercy of God, in an Habitation of perfect and unalterable Blessedness, where we shall be liable to no Disasters, annoyed with no Grievances, exposed to no Dangers, subject to no Fears; where we shall attain an immoveable Possession of that Bliss for which we were originally design'd, be invested with the sublimest Honours, become Heirs of an incorruptible Inheritance, be admitted to the most ravishing Society of God, of our Redeemer, of Angels and Archangels, and the Spirits of just Men made perfect, and have all the Desires of our Souls satiated with the utmost Good that can proceed from the Fountain of all Joy and Consolation. And if this shall be the Portion of the Saints, when their earthly House of this Tabernacle is dissolved; if this be the End of a vertuous and Christian Conversation, nothing can be so necessary; nothing can so justly claim our utmost Care and Vigilance

lance, or become so worthy to be prosecuted by us as our Entrance into this House not made with hands, eternal in the Heavens. And this brings me,

2. To press it upon you, as a Matter of very beneficial Concernment, frequently and attentively to reflect on the exemplary Zeal of those faithful Souls, whether of the Laity or Clergy, who are in the present, or have been in past Generations, remarkable for the Prosecution of these Ends.

No Man can be so stupid, as not to wish for all the Happiness his Nature is capable of ; and if he hath any Notion of future and eternal Rewards, he cannot but desire to be a Sharer in them. What then can be the meaning of that Remissness observable in many profess'd Christians about the Affairs of another Life, notwithstanding their pretended Belief of a Glorious and Everlasting Recompence reserved for the Faithful ?

In some, no doubt, this Mismanagement is owing to the strong Impressions which are made upon their Minds by present sensible Objects, whereby their Affections are so captivated, that they are loath to baulk themselves of any immediate Gratifications for the Security of remoter, though much greater and more durable Pleasures ; but in others this Misfortune may be owing to the imaginary Impracticableness of those Duties, which are required as the Condition of their Salvation ; and, though it would be an effectual Means for removing this Impediment, to consider the Assistances God hath promised to all who endeavour to please him, whereby they may certainly be enabled to execute their good Intentions, yet it must also be acknowledged a very proper Expedient for encouraging Men in the ways of Righteousness and Devotion, attentively to reflect upon those Patterns of Holiness and Steadfastness in Religion, which under all the Periods of Christianity have vanquished the Allurements and Terrors of the World, and stuck close to the Faith and Obedience of the Gospel ; for from hence it will be obvious to infer, that there is no ground to plead any invincible Hardship in the way of God's Commandments ; and that by the same Spirit whereby others have been succoured and supported in their religious Conflicts, we may every one of

us also be enabled to fight a good Fight, to finish our Course, and to keep the Faith, and to become Conquerors over Sin, the Devil, and the World; through him who loved us, and gave himself for us.

The greatest Champions that ever signalized themselves in the Cause of God, even the Primitive Martyrs and Confessors, were Men of like Passions and Infirmities with us; and yet, how resolutely did they live? How bravely did they die for the discharge of a good Conscience, and the Testimony of Jesus Christ? And tho' every Generation under the Christian State have not afforded such Illustrious and Heroick Witnesses to the Truth and Importance of our Saviour's Doctrine, by reason of the Prosperity which hath attended his Church in many Quarters of the Earth since its first Plantation; yet there have not been wanting in any Age of it, neither are there wanting at this Day many pure and sanctified Souls amongst all Orders of Men, who keep themselves free from all the gross Corruptions and Vices that abound in the World, who endeavour to perfect Holiness in the fear of God, who prefer his Favour, and the discharge of a good Conscience, before all the deceitful Allurements of Ungodliness and Debauchery; who are Enemies to all Error and Superstition, to all Sedition and Hypocrisy, and to whatsoever Opinions or Practices are contrary to the Revelation, and to the saving Knowledge of Jesus Christ. Now, to remember, to observe, and make frequent Remarks upon the Conversation of such Men, and the ends they are prosecuting by these Methods of living, is certainly a most excellent Expedient for exciting in our selves an Inclination to those Vertues, for which they have been eminent. But,

3. The grand Use we ought to make of these Reflections is, so to consider the end of their Conversation, as to follow their Faith, that we may become at last Joynt-Partakers with them in the Joys and Beatitudes of an Everlasting State. To commend those who have done well, to celebrate their Praises, to make mention of their Names and their good Deeds with Expressions of Honour, is what can hardly be avoided; for even the worst of Men have some secret Veneration for Piety and Goodness; but
fruitless

fruitless are these Encomiums, when they do not spur Men on to a Resemblance; a bare Approbation of the brightest Perfections, without striving to imitate them, being no more than an empty Formality, and an unprofitable Compliment. Would we therefore purchase to our selves any substantial Benefit by commemorating the pious Accomplishments of Persons departed this Life, or beholding the virtuous Qualities of the Living; Let us so consider the end of their Conversation, as to follow their Faith, and exemplifie the Graces that abounded in them in our own Deportment and Behaviour.

The unspotted Purity of the Divine Nature, and the unblemish'd Innocence, even our Saviour's Incarnate State, are Properties impossible to be match'd, as to the degrees of them, by any mortal Creature, and yet it is prescrib'd us as a Duty, humbly to attempt a Similitude thereunto; and to the same Uses hath God commanded us to convert the Contemplation of all those Spiritual Excellencies which at any time shine forth in the Lives of his Servants, expressing an holy Emulation to become as like them as we can. To be equal Proficients in Piety with those from whom we are not distinguished by an inequality of Talents, is doubtless very practicable; and though we may not be able to rise to the same height with Persons who have had greater Power and Opportunities of advancing God's Glory, and more publickly shining as Lights in the World; yet we may, and ought to extract from their Example as much as we can for the furtherance of our Growth and Edification in all Christian Graces; looking upon all eminent Servants of God as so many Luminaries set up by his gracious Providence to conduct and guide us as well by their Examples as Advice in the way to Heaven.

And if it be thus, I hope it will not be thought improper, but very seasonable at this Juncture, to entertain you with some short Reflections on the very valuable Qualities of our late most Reverend Diocesan; a Person, whose Example is most worthy to be imitated in many instances of Piety and Vertue, for which he continued many Years respected and beloved amongst us.

I am far from attempting a compleat Character of so great a Man ; a Task which requires a more intimate Knowledge of him from his very first entrance into the Service of the Church than I can pretend to.

It is well known how long he officiated in his earlier Years as a Parochial Minister, amongst a numerous Congregation, with signal Reputation and Success in his Labours, in a Place where he is yet spoken of by the surviving part of his Auditory with great Honour and Applause.

It is no less publickly remember'd, whilst he remained in that Station, how much he became endeared to all the Friends of our establish'd Church and Constitution, by his standing in the gap against Popery, and by his courageous Defence of the Truth against the Romish Corruptions, at a Time when that Party had got the Reins into their own Hands, and for which, as far as they durst adventure in that Infancy of their Power, they expressed their Rage and Bitterness against him.

They knew him to be thoroughly versed in the Points controverted between us, to have a masterly Talent of persuasive Eloquence, and (which they dreaded most of all) a true Christian Courage to exert these Faculties, when Religion, and the Purity of the Gospel were apparently in Danger ; and had they not feared the Consequence of so precipitate an Enterprize, whilst the Event of their Management was still evidently dubious, Silencing would have been thought too gentle a Punishment, and the making him a Sacrifice reputed meritorious ; but God in Mercy to the Nation had doomed them to a Disappointment of their rash and violent Proceedings, and reserved him for a Blessing to his Church, and such sure we must have all the Gratitude to own him, who were long happy (and longer could have wish'd to be so, had it been God's Will) under his wise and vigilant care over the Flock of Christ.

In his more private Station he was justly looked upon by all who knew him, as a great Ornament to his Profession, and was esteemed and treated accordingly by many Persons of eminent Rank and Quality ; and in his highest Advancement (that publick part of his Life, when

it fell to our Lot to live under the happy Influences of his Episcopal Administration) he inviolably preserved the Dignity of his Character, and maintained the Reputation that had always accompanied him when he moved in a lower Station.

And therefore I am sure you will give me leave to pay some small Tribute to his Memory; nay, I dare promise my self that it will be some Satisfaction to you to bring fresh into your Thoughts the Remembrance of those excellent Accomplishments, for which he was valued when conversant among you.

In the Government of his Diocese we of the Clergy had all the Demonstrations we could wish for, not only of Paternal Affection, but even of Brotherly Condescension.

As our Superiour, upon all proper Occasions, he laid before us, without any unbecoming Reserve, the Obligations of our sacred Function; which he might do with the greater Authority and Earnestness, because he was himself what he admonished us to be.

As our Fellow-labourer in the Work of the Ministry, he behaved himself with as much Meekness, Humanity, and Good-nature, as if he had been our Equal; never looked supercilious or disdainful upon the meanest of our Order, but kindly admitted them to disclose their Grievances, and solicit his Assistance, when he was capable of doing them any Justice, or procuring them any reasonable Favour which their Circumstances required.

Neither did he confine his Benevolence to those of his own Profession; but to all sorts of People, who resorted to him, either upon Business, or as respectful Visitants, he was easy of Access, affable, and courteous, never assuming, or morose, but ever pleased, and chearful, allowing and encouraging all innocent Communications in Discourse which might render Conversation agreeable and useful.

Should any one undervalue these Qualities, as things of trivial moment, I must own my self of a contrary Opinion; for, I think it sufficiently manifest, from a Reflection on the Nature of Mankind, and from common Experience, that no Man can be so useful a Member of Society, let his Rank or Employment be what it will, as he

who first purchaseth Mens Love, and secures their good Opinion by all lawful and prudent ways of Endearment; and in a Divine especially, of what Denomination soever, such a Temper will be always an admirable Preparative to the successful Discharge of the more weighty Parts of his Office, if he be fitted, by other suitable Qualifications, for the Pastoral Charge, as the deceased Prelate I am speaking of confessedly was in a more than ordinary measure. For if we consider him in the Capacity of a Preacher, few will be found to have come up to his pitch, scarce any to have exceeded him in that Talent, which he frequently exercised in this City, and in other populous Assemblies of his Diocese, to the great Content, and much greater Improvement of those who heard him: And indeed he could not well fail of doing much Good whensoever he appeared in the Pulpit, considering how excellently he acquitted himself there. He judiciously chose the usefulest, *i. e.* the most practical Subjects, and in the Management of them, had a strict Regard to the true and general Ends of Preaching; not to amuse the Fancies of Men, and the Curiosity of his Hearers, with nice Speculations and unprofitable Theories, but to convince their Judgments, inform their Understandings, and raise the devout Passions of their Souls.

His Style was grave and manly, moving and pathetick, his Expressions very emphatical and significant, and yet without Affectation, his Elocution distinct and graceful, warm and enlivening, and every way fitted for exciting that Zeal in others which was conspicuous in himself in the Delivery of his Discourses upon the great Duties of Christianity, which he pressed home with a very affecting Fervour upon the Consciences of Men.

For controversial Points, he seldom meddled with them in his Sermons; not but that he was as well qualified for such an Undertaking, as for any other Branch of his Office; and therefore hath been known also to exert himself that way, when there hath been any fair Prospect of Advantage to Religion by it.

Nay, that he could handle the nicest of all Subjects, even the Measures of Obedience to the Higher Powers, with a due Freedom, and yet with such Caution as to
give

give no Offence even to the most Captious, he gave the most unexceptionable Proof in a Performance before the House of Peers, which was afterwards appealed to in the Face of the Nation, upon a very extraordinary Occasion, as the Standard of Subjection, by Persons in other Points unfortunately enough divided in their Opinions.

He always paid, as all good Christians ought, a due Respect and Obedience to Legal Authority, and yet never courted the Favour of Men in Power, at the Expence of his Integrity: He had a Soul too great to be influenced in Transactions relating to the Publick, by any other Considerations than those of Honour and Conscience; and though he did not, upon several Occasions, concur in his Judgment, nor come into the same Measures with some other eminent Persons both in Church and State; yet, he was never disunited from them in Affection by a Contrariety of Sentiments, nor took the Liberty to speak Evil of them for not thinking as he did in all Points: And if he did not meet with the same Treatment himself from some who had nothing else to object against him, it was the greater Recommendation of his Candour and Charity to harbour favourable Thoughts of those who did not make him a suitable Return.

I believe I may truly assert, That he was as hearty a Well-wisher to the Peace and Prosperity both of the Church and Kingdom, and to the Happiness of all Mankind, as any one living, and as ready to promote these Blessings, according to his Power; but, did not imagine that a Zeal even for the best Things, or the most laudable Aversion to all erroneous Principles, could sanctify any uncharitable Animosity against the Persons of Men; and therefore was never so soured with Rancour, or transported with Passion, as to hate or insult any Man for his Mistakes, though he apprehended him never so much in the Wrong; by which Benignity of Temper, and truly Christian Spirit, he had gained so universal a Reputation, that, though some might speak coolly of him, because he dissented from them in some Political Points; yet, perhaps he had as many Friends, and as few Professed Enemies, as ever any Man who was placed in his Station.

None indeed could well be his declared Adversaries, except those who were so to his whole Order, or to Religion it self; and to be ill-spoken of by them is rather an Honour than a Discredit, because it is hard to purchase their Esteem without being treacherous to Christ, and the Interests of his Gospel; of which Interests he appeared a sincere Promoter in all the publick Passages of his Life.

And, as the Behaviour of all Holy Persons is uniform in every Branch of their Christian Duty, so was his, who in his private and domestick Capacity was to those about him a Pattern of Regularity and Devotion; a reverend Worshipper of the Eternal Majesty in his own Chappel at the stated Hours of Prayer; and one who expressed such savoury Relishes in Publick of a devout Intercourse with Heaven, we may well conclude in his Retirements to have been an earnest Suitor at the Throne of Grace, and to have offered up daily fervent Prayers, not only for himself and Family, but for the whole Church of God, and for our selves in particular, who were placed by Divine Providence under his more immediate Care and Inspection.

And if the Prayer of a Righteous Man availeth much, as to his own personal Happiness, and that of the Community; it is probable, it is reasonable to presume, that we may from his have received no inconsiderable share of Advantage.

I shall add but one Particular more in which he deserves to be proposed as a Pattern to all who are capable of Imitation, *viz.* his Compassion, and uncommon Generosity to the Miserable and Afflicted.

Never was any Man, as well by the Tenderness of his Nature, as by the Impulses of Religion, better disposed to succour the Distressed, and relieve the Necessities of the Poor; to which merciful Offices he had so strong an Inclination, that no reasonable Sollicitations were ever in danger of meeting with a Repulse.

Nay, He was more prone to seek our proper Objects of his Bounty, than to reject them when recommended; and so far was his Charity from any suspicion of being extorted by Importunity, that it appeared rather a Delight than Uneasiness to him to extend his Liberality upon all proper

proper Occasions ; so that he may truly be said, in the Words, and according to the Rule of the Apostle, to have shown Mercy with Cheerfulness.

Thus have I given you a true, though very imperfect Account, of a great and good Man, whom Providence hath thought fit to take from us ; and yet, even these slender Hints cannot fail of being useful in some measure to those, who by Imitation, will endeavour the Improvement of them to their own spiritual Advantage.

And since we must all sooner or later follow him in the same Track of Mortality, which is marked out for all Mankind, of what Rank or Quality soever, let us so consider the end of his Conversation, as to follow his Faith and Piety, that we may arrive at that blessed and happy State, in which we have reason to believe him now triumphant.

The best thing we can farther desire for the Benefit of our selves, and the Church of God, is, that the Loss we have sustained by his much lamented Death, may be repaired by a Successor of like Virtue and Abilities ; a Blessing we have much reason to promise our selves from Her Majesty's known Goodness, from that affectionate Care of her People, by which She hath signalized Herself in the whole Course of her Reign, and from that tender Concern which She hath always expressed for the Interests of Religion.

Oh ! that we may all know how to value so precious a Life as Hers, to speak of Her with the profoundest Respect, to obey Her with the greatest Cheerfulness, to discourage all odious Insinuations against Her, and to confide in Her as the Guardian of our Civil Liberties, as the Nursing Mother of our Church, and as a stedfast Friend to the Succession of that Illustrious Family, who, as the best Security under God for the Preservation of our Laws and Religion, are by a wise and happy Settlement ordained, in his good time, to reign over these Nations.

Nothing is wanting under Her Majesty's Administration to make us at present as safe as our own Hearts can wish ; very ungrateful therefore must we be to Her, and very insensible of our own Happiness, if we do not sincerely pray for her Health and Prosperity.

And

14 *A Sermon upon the Death, &c.*

And since all the Provision humane Foresight is capable of hath been made for the future Welfare of our selves, and those who shall come after us; let us thankfully enjoy these Mercies; without any impious Distrust of Providence, or any unreasonable jealousies of our Governors.

I cannot think these Remarks improper to be added to the Description I have given of our departed Archbishop, than whom there cannot be a compleater Pattern proposed of Fidelity to the Queen, or Firmness to the Protestant Interest, and of a well-regulated Zeal for the Establishment of a Church, and of all those Christian Principles which might engage Men to lead quiet and peaceable Lives, as he himself did, in all Godliness and Honesty.

And let all of us who profess our selves Disciples of the Prince of Peace, as a Preparative to that Eternal Peace and Rest, in which we hope to be Partakers with him, to consider the end of his Conversation, as to follow his Faith and Piety. Which that we may, God of his infinite Mercy grant, through Jesus Christ our Lord. *Amen.*

FINIS.

Nothing is wanting under His Majesty's Administration to make us as private as fate as our own hearts can wish; very ungrateful therefore must we be to Her, and very uncapable of our own happiness, if we do not incessantly pray for her Health and Prosperity.

And

